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The dullness of vacation was illumined during the latter part of July and the first part of August by a series of discussions in the New York Times Saturday Review of Books on the subject of Latin as a universal language.

The Esperantists have been making a determined effort during the last year to draw attention to their hobby, and defenders of the new speech have been ready to appear before all gatherings. In despite of their zeal Esperanto bids fair to follow before very long the path of Volapük and other similar attempts into oblivion. But the claims of the Esperantists have had the good effect of drawing attention to the possibilities of Latin as a universal language. The cudgels for Latin were taken up and wielded very effectively by Arcadius Avellanus in the Times Review for August 15, following a previous communication on August 1, and replying to various other criticisms and objections both before and after his first article. Still later, in the Evening Post for October 10, he returns to the charge in a long and very interesting communication.

Arcadius Avellanus needs no introduction to teachers of Latin in this country. We remember the Praeco Latinus and other books edited by him with lively interest and gratitude for teaching those of us who were still without knowledge that spoken Latin is not as difficult as many of our university professors seem to regard it. Mr. Avellanus draws attention to the fact that Latin is the medium of communication of a large number of people already, that it furnishes ninety per cent. of the vocabulary of the Romance languages and a very large proportion of the vocabulary of English, German and Slavic. He also lays emphasis on the fact that the method of formation of Latin words is distinctly easy and well-known and that the addition of modern terms to the Latin vocabulary is not only not sacrilege but is demanded by the conditions of Latin linguistic history. Pedantry may have checked neo-Latin words but it is only pedantry that will. Of course, the formation of new words can be carried to an extreme and perhaps we would not all agree with the taste of *boycottisimus* although it appears in the preface of one of the most erudite of the Teubner texts, but such new words as were referred to by Dr. Rouse in his letters to the London Journal of Education cited in THE CLASSICAL WEEKLY, I. 193. certainly are indications merely of a healthy growth.

The contention, then, that Latin could be used without difficulty as a universal language is not really so far-fetched as most people imagine. It is certainly not true that Latin is dead although it is just as certainly true that the professors of Latin are doing their best to kill it. We may admit without reserve that practice and continual practice is needed to produce any fluency in speaking any language, but surely we give enough time to the teaching of Latin in our public schools to attain that result. Bear in mind that more time is given to Latin than to any modern language—in many cases double the time. It, therefore, stands to reason that unless Latin is a language much more difficult of acquisition than German or French some facility in using it ought to be gained during this study. But the barbarians of the ancient world seem to have had little difficulty in acquiring Latin; in fact the whole history of modern languages shows the tremendous influence that Latin exerted in the most remote quarters of the earth. Why then should we give up without a struggle what has been proved to be not so difficult to acquire? It is true that the ancient barbarians learned their Latin by the direct method. Why not then employ the direct method ourselves more than we do? Those who have tried it speak with no uncertain sound as to its success. The answer will be made at once, "We have no teachers", and it is a just retort, but whether is it better to spend a year of graduate study in a university upon the technical details of textual criticism or upon the acquisition of a reading and speaking knowledge of the tongue? If the student is going to teach which will be of more value to him? If he is going to read the Latin language which will be of more value to him? If he is going to pay attention to English study which will be of more value to him? I do not mean to disparage utterly attention to textual criticism. This, too, "ought ye to have done and not to leave the other undone". The fact that practically none of our college instructors handle Latin as a living tongue may be an explanation but it is certainly no excuse for our conditions. The Latin authors still make their appeal to the world; but not to the graduate students of Latin—more's the pity!

Greek has also been suggested as a universal language and its claims are urged in an article in the Medical Record (New York) for August 15, quoted

in the Literary Digest for September 5. Avellanus disposes of these claims in the Evening Post article and as compared with those of Latin they seem to have no particular justification. G. L.

PRINCIPLES OF TEACHING LATIN¹

Last summer at Columbia University I attended a course of lectures, given by Professor Henderson, on Principles of Education. In connection with the course the professor required that each student should choose a subject for special investigation. It occurred to me, as a teacher of Latin, that it would be interesting and profitable to make a study of methods of teaching Latin and of the general principles on which they are based, and so to work out a creed for myself. The essay which embodied the results of that investigation, founded on such books as Horne's Philosophy of Education, Bagley's The Educative Process, Thorndike's Principles of Teaching, and the McMurry books, Elements of General Method and Method of the Recitation, I have been requested to read before this Association. This is my apology for the fact that I come before you with a paper which is simply a statement of the faith that is in us all.

"Given these children to be changed and this change to be made, how shall I proceed?" is Thorndike's statement of the teacher's problem. Let us consider the answer from the point of view of the teacher of Latin. What is the desirable change? Is Latin an effective instrument? To maintain a place in the modern curriculum, since the passing of the dogma of formal discipline, Latin must prove itself capable of furthering the aim of modern education. The prevailing conception of that aim is Herbart's—the development of moral character. But "morality means the control of impulse with reference to a social end", says Bagley, who restates the Herbartian aim thus "The development of the socially efficient individual is the ultimate end of education". Now the socially efficient individual is the product of an education which, by the use of chosen materials, subjects of the curriculum, has consciously developed in him certain ideals of conduct and has taught them to function in specific habits. Since useful materials may develop ideals as well as useless ones, a subject may claim its place in a modern course of study only by proving itself intrinsically valuable and capable of developing ideals of right conduct. Can Latin prove its claim to both characteristics?

The content of Latin is intrinsically valuable both in its technique and in its literature. The proof of the former rests on three results of its study, the development of language sense, of facility in the use of English, and of accurate comprehension of the

meaning of English words. First, with the acquisition of the mother tongue the child gains an unconscious language instinct, but a language sense comes only with the painstaking logical effort necessary to comprehend distinctions in a tongue whose structure and means of expressing relations are so different from the modern analytic language. Says De Garmo, "This makes grammatical study a concrete sort of introspection, the vestibule to psychology and logic. The student begins to think about his thinking". The educated man thinks clearly, commands the exact means of expression and adequately appreciates the fine and noble in the thought of others. If training in language analysis as distinct from instinctive acquisition did not make this difference, then, as Bennett says, "the polyglot couriers of Europe ought to be the most highly cultivated persons of contemporary society". Secondly, facility in the use of English comes with proper training in translation. The teacher should uniformly insist on accurate, idiomatic and literary English. The pupil gains by this drill an appreciation and command of the resources of his own language. Thirdly, English words gain a deeper and fuller meaning for those who see in them the Latin original. Who that knows *splendo* will misuse 'splendid'? Or, seeing therein *cum sidere*, will fail to rejoice in the poetic 'consider'? These results for English are true for other languages as well. The student of Latin is prepared to acquire with comparative ease the modern languages. He needs drill for no end save that of practical use. He will learn in three years along with Latin as much German as he would learn in four without it. Together with this 'preparatory' value of Latin goes its 'theoretic' value, the unification of language knowledge which must otherwise be fragmentary.

Is the content of Latin literature intrinsically valuable? Since translations bring to the student whatever of history, political and social institutions and antiquities Latin literature contains, its claim rests on the fact that only through its literature can one reach the inner spirit of a people, its aspirations, ideals, literary forms. "One has as many souls as one understands languages". To enter into the civilization of a people through its language is to get a view of world relations and to broaden one's spirit. Especially is this true of the Romans, whose civilization is the parent of the modern world.

Is Latin capable of developing ideals of right conduct? While men have lost faith in the general disciplinary value of any course of study, it is agreed that ideals of conduct may be developed consciously by the teacher. Education must create noble desires, high interests and a strong and moral will. Let the teacher give to his pupils noble examples, rouse interest in them and appeal to the feelings which influence the will in the right way. But he must not stop here. Ideals must find practical application.

¹ This paper was read at the second annual meeting of the Classical Association of the Atlantic States, at Washington, D. C., Friday, April 24, 1908.

"When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost", says James. Imitation, interest and effort are the great trinity, but the greatest of these is effort. Latin furnishes the material for just such training, noble examples, high interests, will incentives, opportunities for its exercise. The very 'Zeitgeist' of every age of Rome was steadfast devotion to duty, unselfish love of family, state and gods. *Virtus, pietas, fortitudo, constantia, exercitus*—these are the keynote of the Roman attitude toward life. Let the pupil learn patriotism as he reads his Cicero; unwavering devotion to duty as he follows Aeneas's story; simplicity and content in Horace's songs, and courage and perseverance in the face of difficulties in Caesar's conquest of the Gauls.

Let the teacher appeal to the highest possible interest; show the pupil the connection between this Roman life and his own; convince him that here is something valuable for him. Interest there must be, else there will settle down upon the student that habit of inattention, that feeling of disgust, which are fatal to progress. He himself brings to his task a host of helpful instincts which develop during the adolescent period. Curiosity has become love of knowledge for its own sake. Emulation has become ambition. "This is the seed-time of ideals". Interest in achievement and in causes and relations comes naturally. Yet no matter how deep the pupil's interest may be, to master a translation requires a resolute effort of the will, a subordination of present ease to ultimate and higher ends. Let the pupil develop precision, thoroughness, self-reliance, self-denial and ability to manage ideas in doing his Latin work. If the teachers of other subjects would unite in a conscious effort to universalize the application, these might become generalized habits of work. Tasks must be within the pupil's power in order that he may experience the delight of achievement and form the habit of succeeding in his work. But they must be accomplished in order that he may form the habit of resolutely mastering difficulties. No education is worthy of the name which stops short of this summum bonum. One has said, "The great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then, death or victory!"

Since, then, Latin has proved its power to further the aim of modern education, how shall it be taught in its three divisions, forms, syntax and translation, in accordance with this aim?

¹The study of forms is a means to an end. The most essential should be learned quickly and used at once in the translation of connected Latin. Secure thoroughness and accuracy in this special sub-

ject and watch for chances to apply these habits to other fields. How, then, may the essentials be learned most quickly and most thoroughly?

Methods of teaching Latin forms rest on the principle of habit formation. Currents pouring into the brain along the nerve paths find a way out by making fresh paths along which impulses discharge, deepening the path by every repetition. By this process useful acts become automatic. Conscious attention and therefore fatigue are greatly diminished. Learning Latin paradigms is simply the process of forming a useful set of habits connecting the proper response with each stimulus. The corollary of this principle is the law of association—put together what you wish to have go together. Now what the pupil needs most to associate with one Latin form is not the other Latin forms, but the English meaning. So in teaching and drilling paradigms, emphasis should be laid on the translation of separate forms and of the various parts which make a form. How often a young teacher whose pupils can recite the future tense of *amo* perfectly is disappointed to find that they can not write it. The brain-path leading to the oral response is not the one along which the written response travels. But when the teacher has carefully established the second path, she finds that the pupils do not readily recognize *amabis* in a sentence and a third brain-path must be made. As the translation of *amabis* in a sentence is the object of the study of the paradigm, how much time would have been saved, if the pupil had been taught to connect directly 's' with 'you', 'bi' with 'will', 'shall', and 'ama' with 'love'?

So a pupil who has been taught that *regis* is the genitive of *rex*, will stumble in translation and will need the question, "What preposition in English corresponds to the genitive?"—whereas the pupil who has been taught that *is* in the third declension means *of* will automatically translate *regis* by 'of a king'. In the same way adjective forms should constantly be connected with noun forms and not with other genders of their own declension, else a pupil who with perfect ease will give *omni* as the ablative of *omnis-omne*, will write *ab omne civitate*. Of course, the pupil must know the technical terms, names of cases, tenses, tense-signs, personal endings, etc., but the emphasis must not be here. "Translate with a girl, of a girl, girls", etc., is a better exercise than "Decline puella". In order that one thing may call another to mind, they must be connected often or energetically by active recall. The latter is far the better, especially in teaching Latin forms to adolescents to whom drill is irksome. The self-activity of recalling and writing Latin forms is most economical of time and nervous energy, for the pupil learns at once whether he knows the form or not, and has his attention focused and held with the least effort through his interest in finding the correct forms. The teacher should urge upon the pupils this

¹ The point of view here is that of the secondary teacher whose pupils begin Latin in the high school. The study of forms should begin at the age when verbal memory is strongest—about the tenth year.

method of study, explaining the reason for it, and should give such exercises in class. He may guard against mere verbal memory by asking for the translation of widely separated forms and insisting that the pupil rely on his knowledge of the laws governing the formation of Latin words.

This knowledge depends on the pupil's power of analysis, of seeing the same essential element in different complexes. Since Latin forms are made of varying stems and certain fixed systems of signs and endings, the pupil must be trained to distinguish in new words the permanent elements which fix the meaning. For instance, he must compare the elements of such forms as *monuit*, *auxit*, *complevit*, see the variable and the permanent, and then frame his law. By associating the meaning of each element and the technical term with the form and by exercising the student in the formation of corresponding forms, the proper response is established for all similar words.

A good memory depends on the physiological property of the brain which makes the brain-paths permanent and on the number and quality of the connections between the fact to be remembered and other facts. Since the second factor alone can be controlled the increase of the number of connections and their arrangement in useful systems must be the work of the teacher. This depends on reasoning, the highest and hardest intellectual act. The failure of one out of every two who begin the study of Latin to continue it in the second year is due chiefly to failure here. The teacher must, according to Thorndike, "arouse the system of ideas relevant to the work in hand; lead the pupil to examine facts in the light of the aim of that work; focus attention on the element which is essential; insist that he test by verification".

The formal steps in the case of Latin are those of the inductive development lesson. The usual beginner's class starts with nothing more than a knowledge of the simplest principles of English. Before proceeding to a study of a declension or conjugation the teacher must recall to his pupils the various ways of expressing the relations of a noun in English or the significance of the forms of an English verb. The aim will then be to see how Latin expresses these same ideas. The new Latin forms should reach the child through ear and eye. So much of the work of the lesson should be done when it is assigned. The paradigm itself is a generalization whose application to new words gives an opportunity for a necessary and interesting drill. When the first declension has been learned it becomes with its English connections a new apperceptive system for grasping the second.

The review lesson, when work on a set of forms has been completed, may begin with the step of comparison and abstraction and so work out the general laws of likeness and difference for the series. The

pupil must then be taught to refer a new word to its own class. Nor may the teacher forget the examination lesson in whose preparation with attention at white heat the mind will receive valuable training. In these ways the pupil can acquire what he needs in the form in which he will need it for reading and writing Latin.

In teaching syntax the needs of two classes of pupils must be considered, those who intend to go to college and therefore need thorough preparation to meet college requirements, and those who will get no more training than the secondary school gives. In order that the necessity for more detailed work and the special ability of those preparing for college may not interfere with the progress of the generally less able pupils of the other class who must reach a different ideal of training in syntax and literary appreciation, it is very desirable that the two classes be separated¹.

In the teaching of the second class syntax must be reduced to a minimum—enough to insure a thorough understanding of the text. Direct interest is easily obtained, if the pupil is made to realize that only with this key can the meaning be unlocked. Before the translation of connected Latin is begun, there must be a working knowledge of the simplest constructions, a knowledge which can be given most easily through the steps of the inductive development lesson. In the beginning state plainly to the pupil the aim in mind, for instance, to show how Latin expresses cause by means of a noun. Let the class give examples of English sentences which express cause in this way. The teacher should then put upon the board a number of Latin sentences in which the expression of cause is, according to Thorndike again, "as obtrusive as possible, as little encumbered by irrelevant detail as possible and in which the surroundings vary". By skillful questions direct the attention of the pupils to the essential elements and help them to compare the sentences and abstract the significant details. If there is a difference in idiom show by a development lesson, if possible, or by statement, if the matter is beyond the pupil's powers, the logic of the Roman point of view. Let the pupils frame a generalization in their own words and then let them see in the grammar the best way of stating their conclusions.

H. MAY JOHNSON

EASTERN HIGH SCHOOL, Washington, D. C.

(To be concluded)

REVIEW

An Introduction to Vulgar Latin. By C. H. Grandgent, Professor of Romance Languages in Harvard University. Boston: D. C. Heath and Co. (1907). Pp. xvii + 219.

Those who are already familiar with the author's excellent Outline of the Phonology and Morphology

¹ When a much needed reform in college entrance requirements has come to pass, this division will cease to be necessary.

of Old Provençal will welcome this addition to our meager practical outfit for the systematic study of the Latin folk-speech. Intended primarily for the students of Romance philology, it is the author's hope that the present manual may be of interest to classical scholars as well. The work constitutes, indeed, an admirable middle ground in its presentation of a subject of scarcely less importance to the Latinist than to (what the Germans call) the Romanist.

Into the first five pages we find compressed a general statement of the complicated linguistic situation, a detailed exposition of which is set forth in the remainder of the book. So brief a space naturally permits of no elaborate discussion of the subtle and fascinating interplay of influences that gradually resulted in the differentiated phases of what may be conveniently designated as folk-speech and book-speech—terms which may well come to be regarded as pointing more definitely to the nature of the problems involved than the consecrated 'classic' and 'vulgar'. How difficult it is, in a few sentences qualified only by "perhaps" or "probably", to put before the student generalizations suited to command unlimited assent may be exemplified by one or two citations: "Under the Empire the variations probably came to be no greater than those now to be found in the English of the British Empire". In such an estimate, can full account have been taken of the present universality of the printed page and the unprecedented ubiquity of the school-mistress, not to speak of the space-annihilation of steam and electricity and the omniprevalence of the *cacoethes dictionarii*? "Literary influence is conservative and refining, while popular usage tends to quick change", a statement which is as obviously correct, in one aspect, as the converse is true, in another—viz., that archaisms of vocabulary, locution, pronunciation and syntax are a notable characteristic of unlettered speech, while innovations and conscious or unconscious affectations (such as 'would better' for 'had better' in English) are of the essence of literary influence; in other words, as our author tells us in the next sentence, "educated speech became highly artificial". "What we call Vulgar Latin is the speech of the middle classes, as it grew out of early Classic Latin". What may be called Folk-Latin was the substratum of unstudied, every-day, vernacular speech of all classes, as affected by variations from man to man, from class to class, from decade to decade.

Given a state of linguistic affairs so difficult of strict definitions and delimitations, generous allowance must be made for the embarrassment of an author in determining the most available point of attack. In discussing, for instance, the borderland between Latin and the derived tongues, should he represent, apropos of the subjunctive, that "at the end of the Vulgar Latin period it was probably used, in popular speech, very much as it is used in the Romance languages" (sec. 117), or shall he take the

other point of view, and indicate that the stage of evolution in which the subjunctive is found to approach the usage of the Romance languages may be roughly designated as marking (with other, similar features) the end of the Vulgar Latin period? Again, it is not very important whether the example *ad ecclesia majore* (with half a page more) is recorded under the rubric "the ablative is very often written for the accusative" (§ 96), or under section 94, where it is explained that after the fall of final *m* the accusative and ablative case forms were no longer discriminated; but it seems to be worth while making a distinction between the purely phonetic reduction of *ecclesiam* to *ecclesia*, and the resulting confusion of case forms which leads to *cum epistolam*, etc. (§ 95).

In one important respect the treatment in this book differs from that of our author's Old Provençal, viz., in the omission for the most part of one of the terms of the linguistic equation, Latin = Romance. Inasmuch as a considerable proportion of all the examples and illustrations cited are starred forms, in other words, forms of which the Latinist can have no knowledge excepting as they are deduced for him by the Romance specialist, and inasmuch as the Romance student in general is himself not yet a specialist, this omission of the Romance equivalents may be found by some to detract from the practical usefulness of the manual. It is at least certain that for the reader who is sufficiently familiar with the subject a large part of the significance and suggestiveness of the work comes with the constant mental evocation of the silent but vital testimony of the Romance languages, in an otherwise somewhat perfunctory application of attention to the enumeration of linguistic vulgarisms. It remains to be seen, however, whether this omission may not be made the occasion for a series of practical exercises, in connection with the use of the work as a text-book.

In point of scholarship, it is superfluous to say that the work is most painstaking and accurate. A few questions, however, may be raised. Section 5: It is perhaps misleading to characterize the Appendix Probi as "a list of bad spellings". In a few instances, to be sure, we find examples of bad spelling: "ocasio non *occansio*", "arundo non *harundo*"; but in the great majority of cases (fortunately for us) the spelling of the Appendix gives an excellent reproduction of folk-speech peculiarities the significance of which does not turn upon the spelling: cf. e. g. "pecten non *pectinis*", "catulus non *catellus*", "auris non *orcla*", "ravidus non *rabiosus*". Section 8: "Very many Classic words are used in Vulgar Latin in a different sense; *comparare* equals 'buy'". Bréal (Dict. Ety., s. v. *paro*) has "*comparo*, as *acheter* (ne pas confondre avec *comparo* venant de *par*)". Section 11: "Very many adverbs and conjunctions disappeared", among them, says our author, *vel*; but Old Fr. and Old Prov. have *veaus*, *siviaus*.

Section 17: "**gentis*, adj. (Fr. Pr. *gent*, It. *gente*¹), apparently a cross between *genitus* and *gentilis*"; but the fact that Prov. always has fem. *genta* makes it reasonably certain that the word is Lat. *genitus* pure and simple. Section 134: As exceptions to the rule that the penult vowel before mute and liquid normally has the stress in Vulgar Latin are mentioned *pálpebras* > O. Fr. *palpres*, **púlitra* > O. Fr. *poltre*, "and perhaps some others". The present writer is able to add only *feretrum* > O. Fr. *fiertre*, Ital. *feretro*. Section 138: "Aside from these [above-mentioned] cases, hiatus seems to have had no effect on the accent in Latin. It is possible, however, that *duos*, *súos*, *túos* were sometimes pronounced *duós*, *suós*, *tuós*". The fact which is here tentatively mentioned without explanation or cross-reference, is correctly, if too briefly, set forth in section 158: "Words sometimes stressed and sometimes unstressed tended to develop double forms: *illás* > *illas* and **las*, *sua* > *súa* and *sa*". It is such vital processes as this, teeming with the possibilities of momentary deviation from norm, that should claim the fullest elucidation, even in a succinct manual. An exposition of this phenomenon, in particular, would serve to illuminate the differentiation of the so-called conjunctive and disjunctive personal pronouns of the practical grammars and of the adjectival and pronominal forms of the determinatives (including the definite article). Section 170: Apropos of *pejor*, and the discussions of Terentianus Maurus and Priscian, it would have been appropriate to start with **per-ior* > *pejor*. Section 358: "An ablative in *-abus* is occasionally found". It may be entertaining *virginibus puerisque*—as well as eminently proper—to find here, duly chronicled as rarities, and with all the critical apparatus of reference to the *Archiv*, to Person and to Bonnet, our familiar friends of the nursery and of Lesson I of all the Latin primers, *deabus* and *filiabus*.

But such desultory comment must not even seem to be permitted to obscure the wealth of systematically accumulated detail, ranging progressively through the chapters on vocabulary, syntax, phonology and morphology. In addition to a full general bibliography, the successive paragraphs are supplied, wherever requisite, with more specific references; and there is an adequate index. The book is presented in attractive garb, and typographical errors are commendably few. In Section 178 *ω* is twice misprinted *ce*; in Section 192, last line, a rough breathing is twice printed under *ð*, in place of iota subscript.

COLUMBIA UNIVERSITY

H. A. TODD

SUMMARIES

COMMUNITY OF INTERESTS AND TRUSTS IN ROME

R. Laurient-Vibert has in the *Melanges d'Archéologie et d'Histoire* of May-July, 1908, a very in-

¹ This is one of the few paragraphs in which Romance equivalents are given.

teresting article on the *publicani* of Asia in 51 B. C.

In general, of course, every teacher of Cicero is familiar with the farming of the Roman revenues in Asia and elsewhere by the *Societates publicanorum*. It appears, however, that in the year mentioned, the governorship of Cicero in Cilicia, we find the management of the revenues of all Asia Minor in the hands of a syndicate, headed by, and named after the *Societas Bithyniae*, probably because the latter had been the moving spirit in the consolidation. Ordinarily the different societies dealt with the different departments of the revenues—*decuma*, *scriptura*, *portoria*—had their special *magistri*, or managing directors, and could place themselves under the patronage of different influential officials. Legally, the censors of each lustrum made new contracts, and hence the life of a farming society would have been limited to the space of one lustrum, i. e. five years. Apparently, however, these societies occasionally were above the law. Thus we find that during the administration of Cicero, the corporation, thanks to the wise dealings of the proconsul, was able to collect not only the taxes due during its own lustrum, but also those owing from the preceding one. It seems thus that the one company had held the contract since 61 B. C. Now we know from the earlier correspondence of Cicero that the contractors of 61 had demanded the repeal of their contract with the Roman state, because, as they claimed, their bid had been ruinously high. This demand had been energetically fought by Cato, who had succeeded in blocking all legislative progress, and it had been only during the consulate of Caesar, 59, that the contractors had gained their point, and had had their contract reduced by 33%. The fact that there were at that time no other bidders willing to compete shows the existence of a tax trust, which had the state at its mercy. Caesar, indeed, sought to safeguard the republic against further imposition by stipulating that thereafter the societies should never bid below the price of 59. A further examination of the details by M. Laurient seems to reveal the existence of a very clever plot on the part of the different *societates*. One of them, by outbidding all the others in 61, secured the contract at what appeared an exceedingly advantageous offer for the state. It then bought up all its competitors, and by refusing to carry out the contract compelled the state not only to grant very much reduced terms, but also to extend the franchise for more than the legal period. It is unnecessary to point to the very up-to-date character of the transaction. E. R.

CLASSICAL STUDIES AS A PREPARATION FOR LAW

IV. Discussion of the first three Papers.

(1) By Hon. Harlow P. Davock, of the Detroit Bar.

The question when and how far Latin and Greek should be studied may be left for determination to

the educational expert, but I wish to enter my protest against the apparent ease with which other studies at the present time can be substituted. The substitution of superficial polish for deep culture—the substituting of a kind of Chautauqua or lyceum course of lectures for the rigid training of classics, mathematics and philosophy—is to my mind the imminent peril which presents itself in the present type of college and university curriculum, and surely for no profession is sound and thorough preliminary study more needed than for the law.

Whatever makes the interpreters of law intellectually honest, whatever makes them true thinkers and close analysts, is not only for their betterment, but for the betterment of society as a whole. I believe that the humanistic studies will best help prepare the lawyer for his part in life, and I know no greater responsibility than that which rests upon the teachers in our intermediate schools—those who guide, direct and control the mind of the student in its formative period, who should see to it that the studies of the young student are rightly chosen.

(2) By Hinton E. Spalding, of the Detroit Bar.

It is because, from my own experience, I believe in the value, the great value of classical training as a preparation for the practice of the law . . . that I came out here this afternoon to give such reason as I might for the "faith that is in me".

It is almost thirty years since Professor D'Ooge gave me my entrance examination in Latin and Greek. I liked classical study, and for that reason, and for no other, I have continued to read the classics ever since; without pursuing any systematic course I have I think in every year since I left college and in most of the months of every year, read more or less Greek and some Latin.

The ability to read Greek and Latin at sight has, in my estimation, a value aside from the disciplinary for professional purposes; in that way, and in that way only, can one get the close and intimate knowledge of literature, which after all is most essential.

Fundamental in the work of the lawyer is the investigation of truth. This investigation he carries on under great disadvantages, because his material is the infinite multitude of facts of human life continually shifting and varying, imperfectly understood at the best, and subject to continual modifications. He can carry on no exact experimentation in his work, and his instrument in his investigation is language considered as a vehicle for the exact expression of thought. . . . A prime characteristic of the classical literature, and particularly the Greek, is an ever-present sense of measure and proportion, clear perception of the idea in mind and adequate expression of it, a perfect command of all the resources of expression and of all the powers of the mind, so that no one either dominates or is dominated by another. The study of such literature to the point which I have suggested, when you can really sense it without looking through the pages of a dictionary, will give, as I think, better than anything else can give, the ability essential for professional success. In this connection it has been suggested that Latin is of more importance than Greek. With that point of view I cannot agree; for the purpose I have indicated, Greek seems to me to be more important than Latin. T. E. W.

Two important Cretan discoveries, made by the Italian expedition, are reported by Luigi Pernier, in the *Marzocco*, Florence. The first is a terra-cotta

disc more than six inches in diameter bearing on both sides a pictographic inscription. The small figures representing men, fishes, birds, trees, plants, and various utensils, are contained within incised spirals running from the rim to the center. These figures are brought together into groups by scratched lines and are undoubtedly characters of a very ancient pictographic writing of which a few specimens of a simpler sort have been noted on gems found at Knossos. But on each side of this plaque, which was found at Phaestus, are no less than 120 signs. And since we have not to do with letters but hieroglyphs, this indicates a document of considerable extent from which one may even hope to decipher the earliest Cretan inscriptions. The characters are not worked with a point, as has always been the case in previous scanty finds, but struck with punches which must have been beautifully and accurately cut. "A true example of typography", says Signor Pernier, "which goes back to 2,000 years before Christ". At Prinia the expedition discovered an archaic Greek temple containing many fragments of colored sculpture in soft limestone. The most important of these is a goddess half life size, seated with arms close to the body and hands resting on the knees. The heavy chiton is ornamented with rosettes and small figures of animals carved in low relief, representing embroidery. Under a sort of miter the hair falls heavily and symmetrically upon the shoulders. Upon the sculptured base of this statue is carved the same divinity in the same costume, but standing with the arms pressed closely to the sides. At the right and the left are three lions and three feeding stags in a highly developed naturalistic style. Signor Pernier surmises that in this sixth century fragment we may have a precious relic of the so-called Daedalan art of Crete, which the ancients believed to be the beginning of their sculpture.—*The New York Evening Post*.

A few years ago, when I was using a text of Caesar in which *jam* appeared, one of my boys translated the first line of the 11th chapter of Book I *Helvetii jam per angustias et fines Sequanorum*, etc., by "The Helvetians jammed through the narrows and finished the Sequanians". That boy is now a prominent lawyer in the state. You see, he had the 'push' in him. One of my students here once rendered *pressi copia lactis* of Vergil's first Eclogue by "an abundance of condensed milk".

It is not the college alone that receives poorly equipped students. The following comment on Aeneid 6. 808 was written by a boy from another school who has been admitted to my Senior Latin class, having passed the entrance examination in elementary Latin of one of our largest universities: "Ille refers to Tullus who overcame Agememnon king of Persia and took Mycene the richest city in the Empire". WALLACE P. DICK.

STATE NORMAL SCHOOL, West Chester, Pa.

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